600 certain trees and the ripening of certain fruits.

802 These Indians count from one to five on the fingers of one hand, and continue up to ten on the other hand. They indicate other quantities with both hands.

757 They treat diseases with the juice of various plants, nearly always applied externally by means of rubbing and massage. Some organic products such as deer stomachs [buxo] etc. are also used [There is a Brazilian plant, Amaiova cryptocarpa, which is popularly called "deer stomach" (bucho de veado). As some of the information in this article may have been obtained second-hand, the above might be the result of erroneous interpretation. --Translator]

They have the habit of tightly binding up all painful body areas, not only in case of snake bite but of any disease as well.

323 They formerly used various objects of fired clay, such as pots
177 of different sizes and shapes and small vessels of varying form which they utilized to prepare and cook their food.

In the course of their later raids on civilized populations, however, they found similar utensils of iron and other metals [128] which they naturally came to prefer. As a result the art of ceramics declined sharply, especially following their contact with us. Prior to this contact, some of the older members of the tribe still made pottery.

821 It is obvious that they need a special clay for the manufacture
323 of these objects. They believe that rainbows point to deposits of this clay, and call them kukron-ndouma--"pot arrows"--on account
[764] of this belief. They never buried their dead in earthen jars nor do they do so now, but dispose of the bodies in the manner described above.

852 Every year, toward the end of December or the beginning of January--during the lambang-uan season, at the height of our southern summer--they carry out important celebrations for the baptism of children.

273 The Botocudo prepare a drink for the occasion which they call
852 mdog-ma. Its basic element is wild honey, and the preparation is a rather lengthy process. One moon before the event, the Indians have already started on various specialized tasks. The fathers of the children to be baptized are entrusted with the building of large troughs